

PEACE and UNITY recommended;

IN A
SERMON,

4481.aaa.5

PREACHED AT THE
ASSIZES,

HELD AT THE
CITY of CARLISLE,

AUGUST 7th, 1755.

Before the HONOURABLE
Sir RICHARD ADAMS, KNIGHT,
One of the BARONS of his MAJESTY's Court of Exchequer.

By HENRY FETHERSTONHAUGH, B. D.

Published at the Request of the HIGH SHERIFF, and the
Gentlemen of the GRAND JURY.

NEWCASTLE UPON TYNE:

Printed by JOHN WHITE; and sold by W. Charnley, J. Fleming, J. Barber, and R. Akenhead, Booksellers, in Newcastle; J. Richardson, and P. Sanderson, in Durham; and by the Booksellers in Carlisle, Penrith, Whitehaven, Kendal, &c. &c.

BRITISH MUSEUM

IN A

22 E R M O

EXHIBITED AT THE

A 2 5 1 2

EXHIBITED AT THE

CITY OF CARLISLE



Printed by H. O. & Co.

FOR THE BOARD OF AGENCIES

One of the Agents in the City of Carlisle

D. HENRY & Co. Ltd.

Printed at the City of Carlisle

Published by the City of Carlisle

Printed at the City of Carlisle

Printed at the City of Carlisle

Printed at the City of Carlisle

Printed at the City of Carlisle

Printed at the City of Carlisle

Printed at the City of Carlisle

Featherstonhaugh, Henry ⁴⁷⁽³⁾
0

Plea & Unity Recommended
in a Summ 7 Aug. 1755.

Newcastle-upon-Tyne. 4⁰

3.6

RL

Please send to BM



T O

TIMOTHY FETHERSTONHAUGH, Esq;
HIGH SHERIFF of the County of *Cumberland,*

And to the Gentlemen of the GRAND JURY
of the said County.

Sir WILFRED LAWSON, Bart.	JOHN PONSONBY, Esq;
HENRY AGLIONBY, sen. Esq;	PETER HOWE, Esq;
HENRY AGLIONBY, jun. Esq;	MONTAGUE FARRER, Esq;
EDWARD HAZELL, Esq;	JOHN SENHOUSE, Esq;
HUMPHREY SENHOUSE, Esq;	THOMAS WHITFIELD, Esq;
HENRY CURWEN, Esq;	JOSHUA LEUCCOCK, Esq;
JOSEPH DACRE, Esq;	JOHN LANGTON, Esq;
ROBERT LAMPLEUGH, Esq;	

This DISCOURSE, published at their
Request, is humbly dedicated

By the

AUTHOR.



T O

IN VIRTUE OF A CERTAIN ACT OF PARLIAMENT

AND TO THE GOVERNMENT OF THE KINGDOM OF GREAT BRITAIN

BY THE
HONOURABLE LORDS OF THE PRIVY COUNCIL
IN PARLIAMENT ASSEMBLED
AND BY THE
COMMONS OF GREAT BRITAIN IN PARLIAMENT ASSEMBLED
IN THE SEVENTH YEAR OF THE REIGN OF HIS MAJESTY KING GEORGE THE THIRD
BY THE
HONOURABLE LORDS OF THE PRIVY COUNCIL
IN PARLIAMENT ASSEMBLED
AND BY THE
COMMONS OF GREAT BRITAIN IN PARLIAMENT ASSEMBLED
IN THE SEVENTH YEAR OF THE REIGN OF HIS MAJESTY KING GEORGE THE THIRD

The Discharge, published at London
by the

By the

AUTHOR



ROMANS xiv. 19.

Let us follow after the things which make for peace.



PEACE and Unity, are terms of such acknowledged excellency in their own nature, so beneficial in their use, and necessary to the very being of society, and the general good of mankind; that after such variety of engaging language from nature, such powerful and frequent expression in Scripture: it were to suppose one unacquainted with humanity, and all the principles of good nature to need conviction; with christianity, a religion, whose distinguishing character is purity and peace, to want perswasion *to follow after the things which make for it.*

BUT every one are more ready to acknowledge this duty deserving of their utmost endeavour, than to *follow after the things which make for it*: and wherein it consists, and how to attain to

A

it,

it, seems not to be so generally understood: yet, like most other duties, better understood, than practised.

THIS then shall be the subject of the following discourse. And in pursuance of the real design of the Apostle's exhortation, as well as that of the present solemnity, calculated for the promoting of peace, and order in the community; I shall

I. ENQUIRE into the nature of the duty here recommended to our earnest pursuit, what we are to understand by Peace.

II. WHAT those things are, which will most effectually make for it.

III. HOW greatly we are obliged to follow after them.

I. THE better to understand the true nature of this christian grace, and to regulate our practice of so necessary and important a duty, it is to be observed, that by the word peace, we are not only to understand the outward act, but also the inward inclination and affection of the mind: not only a sincere and constant endeavour to promote, and secure a mutual love and friendship among mankind, and to prevent all the miserable consequences of division and distraction: but also doth imply a friendly disposition and temper; a proneness and willingness to live peaceable and quiet lives, and to *follow peace with all men.*

IN

IN this sense, we are in general to understand by it, that sweet and tender disposition of mind, that calm and easy composure of soul, which inclines men to mutual love, and concord. It is that amiable faculty, which ruling in our hearts, commands unity of affection, and good will towards men, in whatever part of the world it prevails: which most effectually destroys the very first beginnings of strife and discord, and removes every occasion of trouble and disturbance which may arise, either from the irregularities of perverse appetites, and passions, or the impetuous sallies of distempered reason. It is, in short, that blessed quality, which eradicates the very seeds of strife, and all those vile affections, which are the unhappy parents of quarrels and divisions.

To prevent the pernicious consequences of hateful and malicious designs; it courts the affections of men with all the endearments of love, and goodness: to subdue the unnatural swellings of pride, and envy; it insinuates into the breasts of men all lowliness, and humility of mind: to restrain men from the thoughts of injustice, violence, and oppression; it exposes to their view, all the blessed fruits of tenderness, friendship, and good nature; lets them behold the beauty and pleasure of living together in unity, and how happy it is to be as one soul, rejoicing together in the most pleasing harmony.

And peace thus ruling in the heart, will naturally display itself in external effects and actions, and behave suitably in every relation of life: for in whatever light we view the peaceable man, there will be one invariable tenor in all his actions, directly tending to the peace and happiness of mankind.

Is he a superior, and invested with authority over others? he condescends to men of low estate; is easy of access, affable in his demeanour, uses his authority with discretion, and sweetens it with clemency, and thinks no good office misbecoming him, if others may benefited by it. He is ever ready to receive any just complaints, and earnest to compose differences, and heal divisions: and by his judgment; by his interest; by perswasion; yea, by his authority, if he has a regular call, endeavours to put a period to all unhappy disputes, and without an over hasty application of a legal remedy, maintains peace and friendship throughout his whole neighbourhood; and does not only bear the Commission, but is a real Conservator and Preserver of the peace. Or does he preside in the court of justice, and *is a judge among men?* he discharges his high trust, with impartiality, vigilance, and integrity: *has no respect of persons in judgment, but hears the small as well as the great.* He divests himself of all private passion, interest, or affection; and is not influenced by any thing foreign to the merits of the
the

the cause. He is bold and intrepid in the execution of justice, * *and is not afraid of man, because the judgment is Gods.* He is averse to those insinuating arts, and cunning devices, whereby to delay, obstruct, or pervert judgment: and acts like him, who *in the midst of judgment remembers mercy, and defends the earth as it were with a shield.* Or if we view him as an inferior. He is modest in his behaviour, humble in his deportment, and easy under his dependance: not readily reflecting on, or censuring authority, but ever thinks with respect, and speaks with decency of those, whom the providence of God has cast into an higher order. Or is he an equal? he is not forward or assuming, arrogating to himself any superiority of merit, or peculiarity of respect; but is open and familiar, courteous and condescending, and would make society easy, and conversation agreeable. † He *does nothing through strife, or vain-glory, but in lowliness of mind esteems others better than himself.* — Or if we view him in another light, as a member of the civil state: he is easy, and satisfied with the station allotted him by providence: quietly submitting to the laws of his country; and without any complaint, regret or seditious murmuring, for peace and conscience sake, performs what the wisdom and authority of the nation thinks fit to impose, in order to the peace, and safety of the whole. He leaves the government, and the affairs of it, as they ought to be left, to the thoughts
and

* Deut. i. 17.

† Philipp. ii. 3.

and resolutions of those, whose superior faculties enable them, and whose peculiar province requires them to weigh, and deliberate all such points with propriety and advantage: and never forgets his frequent addresses to the throne of grace, for *the peace of our Jerusalem*, and that *we may lead quiet and peaceable lives in all godliness and honesty.*

THUS will the peaceable man acquit himself in all relations of life, and with a particular eye to that which is the chief support of all society, the propagation of peace and love to mankind. And how happy must that society be, that is blessed with members of such amiable and christian dispositions? and would they every where spread and flourish, *How would the earth rejoice and all the inhabitants thereof?* Proceed we then in the

II. PLACE, To shew how this amiable temper of mind may be acquired, what those things are which most effectually make for it.

AND these will appear chiefly to consist in these two particulars.

First, BY adorning ourselves with those graces and virtues, which are apt to soften and allay our own and other mens passions.

Secondly, BY carefully avoiding the opposite vices, which are destructive of charity, and incapacitate us for being promoters of peace and union.

THE

THE first requisite whereby this amiable temper of mind is to be acquired is, to adorn ourselves with all those graces and virtues, which are apt to soften, and allay our own and other mens passions.

AND among all that variety of social virtues, which naturally make for peace, that great evangelical one of charity, deservedly has the pre-eminence: where this is the principle of all our actions, and scatters its influence over our whole conduct: where this hath taken possession of the heart, and shines forth among its other concomitant graces: it will naturally insinuate itself into our conversation and practice; produce tenderness, and compassion, and bring forth all the blessed fruits of love and friendship. When (as the Apostle argues) * *as the elect of God, holy and beloved, we shall put on bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave us. And when above all these things, we shall put on charity, which is the bond of perfectness, and the fountain to which all those other excellent graces owe their original; then the interest of our neighbour will appear to be truly at our hearts, and good will towards men, universally manifest itself as the real effects of such influential virtues: jealousies, and evil surmises, rude words, and ruder actions, would for ever cease: and all party distinctions,*

* Col. iii. 12, 13, 14.

stinctions, that mortal enemy to publick peace, which is destructive of common justice, and often of common charity, would naturally die and vanish. — For all the acts and properties of charity distinguished in Scripture, as the genuine fruits of the holy Spirit, and offsprings of heavenly wisdom, do, in their own nature make for peace.

THE charms of kind and undissembled language; of a gentle, and courteous behaviour; of fair, and equal procedure; are usually too powerful, and inviting to meet with contempt: mutual affection, and a like exchange of good offices, seem to be the just reward of such unaffected goodness. Thus humanity and kindness, as it smoothes the dispositions of men; so it cannot but secretly win their love and esteem. An innocent, and inoffensive, an affable and benign demeanour towards mankind: to look with pleasure upon anothers virtue; to see him grow in honour and esteem, without an envious complaint; *to rejoice with them that do rejoice, and weep with them that weep*; thus sensibly to partake of their miseries, delight in their enjoyments, and triumph in their success; cannot but meet with mutual goodness, unite the interests of men, and make them contend, and strive to overcome each other, in the things which make for peace. And as it is the peculiar excellency of this great evangelical virtue to cultivate and bring to maturity, every latent seed of friendship: so it is
not

not less excellent, * for destroying those noxious weeds, which naturally sour the temper, and cause disturbance. — Thus, affability, and good nature, implanted in the soul for the delight and joy of society; by a subtle and insinuating art, dissolves those evil dispositions, which appear so opposite to unity and friendship; and restrains those vices, that are generally the occasion of all private quarrels, and publick divisions. — Humility, that ornament and peculiar beauty of a great mind: by an invisible force, divests the proud and haughty of all their wonted insolence, and makes them own with shame, the lowliness of their state. — Meekness, in like manner, doth effectually extinguish the ill designs of wrath, disarms it of its sting, and is the most powerful defence against injury and oppression. And patience, that sure token of generosity and greatness of mind; strips the injury of its most terrible aspect, defeats the attempts of malice; and by a silent, yet apparent reproof softens the adversary into lenity and forbearance. — And these are the genuine issue of that great evangelical virtue, Charity, which so effectually make for peace.

BUT *secondly*, to pursue the recommendation in the text, and to comply with the duty therein enjoined; we should also carefully avoid the opposite vices, which, are destructive of charity, and incapacitate us for being promoters of peace and union. We must not only *do good, but eschew*

B

evil,

* Chrys. in 1 Cor. Orat. 32.

evil, if we would seek peace, and ensue it. For sin every way defeats the end of this law, scatters the seeds of discord, and division; alienates men's hearts and affections; and utterly disqualifies them from following *after the things which make for peace. From whence come wars and fightings amongst you? † (saith St. James) come they not hence, even of your lusts?*—Thus pride and covetousness, injustice and oppression, fraud and treachery, calumny and slander, are the very instruments which the devil makes use of to disturb the world; and have in their own nature a direct tendency to create differences, and cause dissensions. And when men once come to destroy that mutual trust, and confidence, which is the very bond of peace and society, and can only be secured by righteousness: when the sacred obligations to truth and fidelity, and those inward checks which Divine providence has placed against injury and oppression are once subverted: if men, to gratify any revengeful or impious passion, can allow themselves to break through those most sacred rules of truth, and justice, the surest pledges of fidelity, and the chief security of right and property: each man's reputation, his estate, his life is made precarious: yea, the very foundation of peace, security, and good government, is utterly destroyed. For when the laws of righteousness are once subverted, those of humanity naturally cease; and all beneficence, all mutual trust and good will regularly fall with it:

† James iv. 1.

it: but when righteousness is maintained and exerted to the glory of God, the immediate effect is, *peace on earth, and good will towards men:*
** for the work of righteousness shall be peace.*

To it is owing all that height of majesty, and greatness, to which many mighty States, and Kingdoms have been advanced from weak and inconsiderable beginnings: to it, may justly be ascribed their rise, their continuance; to the want of it, their diminution, their destruction. They rose in glory, or fell into contempt; as this firmest sinew of society flourished, or decayed amongst them. Pride and luxury, division and jealousy, and such like enemies to what is peaceable and pure, were the unhappy instruments of overturning the greatest empires of the world. Whilst Jerusalem remained as a city at unity with itself, and peace was within its walls; it was as the Mount Sion, which was not to be removed, but to stand fast for ever. But when strife and unrighteousness were in the city day and night, going about within the walls thereof, it was thenceforth an easy prey to the Assyrian, Babylonian, or Egyptian nations; and its entire destruction was not more owing to the force of Rome, than the strife in Jerusalem. And it were easy to shew that the providence of God towards other nations, the Persians, the Assyrians, Greeks, and Romans, was,

B 2

in

in this circumstance, conformable to his dealings with the people of *Israel*.

AND take away the awe of Religion, and all that fidelity and justice, so necessary for the preservation, and peace of human society, must perish with it. Take away this, and all obligations of conscience cease: the reverence due to oaths, the surest foundation of judicial proceedings, would loose its influence, and falshood in testimonies, partiality in verdicts, and iniquity of sentences, be the continual reproach of the Courts of Judicature. Yea, the design of the best concerted laws, would be subverted; the bonds of government dissolved; and the very fabrick of civil society fall to the ground, did not Religion bear up the pillars of it. For Religion and Government are so intimately united, and mutually depend on each other, that they cannot subsist, but when in company; and the state has little less to fear from profaneness, than from sedition.

EVERY attempt, therefore against a national piety: every the least endeavour to advance any notions tending to the destruction of religion and morality: may be looked upon as a kind of treason against the state. And whether out of an irreligious scorn, to laugh away the eternal notions of good and evil: or blasphemously essaying to deprive God of his moral attributes, in order to take away his providence and the certainty of a future state: or by a pretended sufficiency of reason,

son, to weaken the authority of Divine revelation: or for the gratification of whatever inordinate passion, to blaspheme that holy name, by which alone we can hope to be saved: whatever plausible pretence may be urged in favour of the Blasphemer; he may justly be suspected of meditating pernicious purposes against the government, and be looked upon as an enemy to our publick peace, as well as our private happiness. Which loudly calls for the Magistrates power to stop the infection: yea, *it is an iniquity to be punished by the Judges*; and ought to sink deep into the minds of all those, who act in a lower sphere of authority; and make them reflect, that the glory of God, the prosperity of the Nation: yea, their own honour calls for a due execution of those wholesome laws, designed for the encouragement of virtue, and suppression of vice. And be it spoke with all possible veneration for those, who have a distinguished Commission, thus to advance the glory of God, by putting in execution the laws of man: their best endeavours in this weighty affair, are a most important part of their duty. Upon such it is more especially incumbent, not with the careless Gallio to overlook these things, but to discourage every instance of profaneness and immorality, that blasphemy and lewdness, that riot and intemperance, that contempt and neglect of publick worship; and all those other enormities, which pollute the land, interrupt its peace, and expose it to the wrath of God; by putting in execution

cution those laws, which the wisdom and piety of our Legislators have severally made, and enacted against such offenders. And great is the blessing pronounced by the Lord of Peace to a due execution of that Office: but otherwise, hardly shall they be excused from being partakers of those sins, which were as much within the compass of their power, as of their duty to prevent.

Thirdly, I SHALL only mention another expedient in order to promote peace and union, (which the Apostle seems chiefly to recommend in this chapter, and from whence he refers the words of the text) that we should industriously avoid every thing that may be offensive to our neighbour, in our behaviour, temper, and conversation; and where we are left without the obligation of any positive command, should behave with a peaceable condescension and suitable compliance. Such was the behaviour of the Apostle, and he that would imitate his peaceable disposition, must not obstinately persist in every thing that is lawful, but where reason and religion will permit, should recede a little and give way to expedience; to suffer good nature, sometimes to prevail over a good title, and to seek peace, as well as to pursue justice: and always to forbear private revenge, even when he is constrained to seek a legal redress.—This would most effectually prevent many of the disputes arising from inconsiderable trifles; and ease our Courts of law of those vexatious suits, which owe their being, as well as support to
some

some perverse, and unreasonable passion, and are the deserved reproach of any people.

WHEREAS would every one, in their several capacities, endeavour † to shew forth out of a good conversation their works with meekness of wisdom. That wisdom which is from above, and is pure, and peaceable, gentle, and easy to be intreated, full of mercy and good fruits, there would then be no interfering of interests; no offences either given, or taken; no acts of violence, or oppression, of fraud and injustice; no leading into captivity, and no complaining in our streets. * Wars would then cease in all the world, the bow would be broken, the spear snapped asunder, and the chariots burnt in the fire. We might then surely enjoy that blessing of the Lord, to behold truth and unity meet together, righteousness and peace embrace each other. I come now

III. To set forth the great obligation of this apostolical precept.

AND would we attend to the dictates of nature, the advantages of society, or the precepts of religion, we should want no other argument to shew, how much it is our duty to follow after the things which make for peace.

MAN by his very make is calculated for friendship and communion, § and therefore is made sociable; not only to receive, but to communi-
cate

† James iii. 17.

* Psal. xlv. 9.

§ Cic. de Amic. C. iv. — Chrys. in 1 Cor. Orat. 25.

cate kind, and respectful offices. And though there be a great variety in the thoughts and imaginations, in the humours and follies of mankind; that, notwithstanding our best endeavours to be kind and peaceable, some will industriously labour to molest and grieve us: though such enemies are to be met with in a wicked world, *whose commu-
nings are not for peace*, whom no civility can engage, no kind behaviour can oblige, whom no obligation can melt or soften into goodness: yet this is not the original disposition of the heart of man, but the corruption, and depravity of nature: strifes and debates there are, and ever will be, as long as pride and envy, covetousness and revenge, possess the minds of men: but these are the disorders and deviations of a depraved nature, and what in its primitive, and uncorrupt state, it knew nothing of; and are † absolutely repugnant to the primary intent of the kind Author of our being; whose end, and design in creating man, was, in some measure to make him happy here, and perfectly so hereafter: but there cannot be a greater unhappiness, than a state of strife and contention; its inverting the order of nature, doing violence to our minds, and defacing the image of God upon our own souls. So that to follow after the things which make for peace, is an obligation of human nature. But if we consider man as created under a mutual relation, and framed for society, the obligation will appear in a stronger light.

M E N

† Arist. Eth. viii. 1. — Chrys. in Eph. Orat. 2.

M E N are by * nature sociable creatures, and manifestly so constituted, as to be insufficient for their own happiness, and to stand in need of each others assistance; and therefore have ever had recourse to Society as the common refuge of human infirmities.—“ For to what other means § (saith the
 “ heathen Moralist) are we indebted for our preservation than to peaceable society? It is this
 “ common, and mutual exchange of good offices,
 “ which adds strength, and power to life; and in
 “ case of sudden assaults, puts it into a better condition of defence: for to view us seperately, *or*,
 “ *what is worse, at variance*, What are we, but
 “ an uneasy, and unequal prey to wild beasts?
 “ Man by nature is weak on every side, society
 “ strengthens his infirmity, and arms his nakedness;
 “ and it is by the help of a peaceful union, that
 “ he commands the world, who when divided is
 “ scarce an equal for any living rival.” † Yea, the beauty, strength, and vigour of every thing, requires a mutual assistance: the world itself subsists by an amicable correspondence in its parts; and that is the design of every political Society, and which it depends on, as its cause, and must rely on as its support.

BUT since men are so far degenerated, as grossly to neglect, and pervert these first principles of their Creation: and the industrious enemy of our peace,

C

has

* Cic. de Amic. C. iv.

§ Sen. de Benif. L. 4. C. xviii.

† Clem. ad Cor. Epist. 1. Cap. xx. Edit. Wotton.

has ever been too successful in sowing the seeds of dissention, of hatred and malice, wrong and injury, into the minds of men, in all ages: it has been the wisdom of every well constituted Government, to support and enforce these natural rules of society by standing laws, and to guard those laws by civil sanctions. And whoever endeavours to dissolve those sacred bonds by disobedience; does, in what him lies, subvert the only foundation of publick tranquillity.

THESE are considerations deserving of our highest regard, and are all most powerful motives to engage us *to follow after the things which make for peace.* But We of this Church, and Nation, are more particularly concerned in this argument: We, who may justly glory of the superior excellence of our Constitution, whether civil or religious; have more than ordinary concern to pursue the direction in the text; because we may be the greatest sufferers by discord and disunion. While others are slaves to despotick power, or to the confusion of a Democracy, we have liberty, and power, tempered by so agreeable a mixture, that the Prerogative of the Prince, the Liberty of the Subject, and the happiness of both are equally provided for: and all circumscribed by such laws, as will not admit the one to degenerate into tyranny, or the other into licentiousness.

AND that all may enjoy the benefit of what the wisdom of our Law-givers designed for all:
Justice,

Justice, as it were, makes a solemn Procession through the land, and invites all the agrieved to fly to her for refuge, and to partake of her relief, and offers *deliverance to the poor from him that is too strong for him, and to him that is in misery, from him that spoileth him.* So that judgment runs down amongst us like waters, and righteousness as a mighty stream. Yea, the annual appearance, the awful presence of these venerable Guardians of our Rights and Properties, who come to execute righteousness and judgment for all them that are oppressed with wrong, is itself as a sacred shield to the land, as it strikes a dread into the minds of evil-doers, and encourages those that do well.

AND were I in any measure able to display the excellency of those Laws, by which we are preserved in all our religious and civil Liberties, in all that is dear and valuable to us in respect of this world, or another. By which we are secured from violence and oppression, and taste the sweet of those enjoyments which God has appointed for our portion and our lot. By which our Faith and holy Religion, our pure apostolical Faith, our solemn, decent, and primitive way of worship, is not only allowed and permitted, but protected and encouraged, and our souls kept as free from slavery, as our bodies: engagements sufficient should we have, not only to lead quiet and peaceable lives in all godliness and honesty;

but reason abundant, to appeal in the words of *Moses* to the children of *Israel*, * *What Nation is there so great, that hath Statutes and Judgments so righteous?* But the remembrance of the fate of the Philosopher, † who indiscreetly harangued on military discipline before *Hannibal*, gives me a seasonable check in the further pursuit of this particular.—And indeed, we need no other inducement to pursue the duty here enjoined, than the strong obligations, which the Gospel lays upon us: for a man must have very low pretensions to Christianity, who is the least conversant in enmity and malice. Whose genuine tendency is, to inspire mens minds, with meek, gentle, and peaceable dispositions; and is constituted in its several parts, to civilize the world, and to create an universal peace. It was this principle that our Saviour came down from heaven to propagate to the world; and was not only ushered into it, by a Proclamation of his sacred Messengers, the Angels, *of peace on earth*, but as the last, and best legacy which he could bequeath to his followers; he left them with this dying bequest, § *peace I leave with you, my peace I give unto you*. And when he left the world recommended this doctrine by the voice of his Representatives, who went about every where preaching Peace, and persuading all men *to follow after the things which make for it*. Among whom, we have *St. Paul* enforcing

* Deut. iv. 8.

† Tull. de Orat. L. 2. C. xviii.

§ John xiv. 27.

enforcing it with all the strength of Reason; equally strong in civil as sacred acceptation. He argues in his epistle to the *Ephesians*, that † *as there is but one body, and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of all*: as every thing in our Religion is one; so by virtue of this mutual sympathy, ought every Christian, to put on bowels of mercy, kindness, humbleness of mind, meekness, and long-suffering, to be of one mind, and to live in peace. And with the utmost power of Persuasion, pathetick as the Charity of its author, courts and provokes the *Philippians* to peace, and amity, unity and uniformity: § *if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies; fulfil ye my joy: that ye be like minded, having the same love, being of one accord, of one mind*. And doubtless, the great earnestness, wherewith the Apostle recommended this duty, proceeded from the necessity, and advantage of it. And if the doctrines of Christianity were duly practised, and practised they must be, if ever we expect to be saved by them, peace must be secure, and Religion amiable: all the offices of Humanity, would be religiously performed, and peace and happiness for ever flourish.

IF then the solicitations of Nature, the blessings of Society, or the power of Religion had their due effect

† C. iv. v. 4, 5.

§ C. ii. v. 1, 2.


effect upon the minds of men: this reciprocal affection, would insinuate itself into every Conversation: every man would be a Benefactor to each other; and the World itself become a delightful mansion of peace and love. For where Peace is thus preserved, and Unity maintained, where an air of kindness shall be seen in the face of the whole body, all the members of it shall contribute to each others joy, and young and old, rich and poor, Magistrates and People, will equally share in the advantage of it, and rejoice together in the blessings of amity and concord. Let every one of us, therefore, in our several capacities, contribute our zealous endeavours towards the publick, towards our own private happiness, by encouraging this admirable temper of mind, which is attended with so many advantageous and becoming qualities. And so shall we partake of the blessed effects of friendship and society, and by happy experience enjoy the blessings of *a city that is at unity with itself*. A happiness, which has been again and again recommended from the Throne, and endeared to us by a Sovereign, who thinks his own quiet not too great a Sacrifice for the peace and quiet of his Kingdoms. And whilst he is making use of gentle and patient methods to prevail upon Princes, and to conciliate the powers of *Europe*: let us second these his good designs by doing each our duty, in our several stations of life, by putting away from us all enmities, and differences with one another: all unkind jealousies and suspicions,

ons, and those invidious names of distinction which interrupt the harmony of publick Bodies, and private Societies: and contribute what we can, to that which is so much his Royal care to promote, and disdains not to traverse sea and land to effect: and by complying with this apostolical injunction, make his Government easy, and happy, and bless him with all the felicities of peace, while peace among his subjects, is so great a blessing.

AND may the God of all grace, and Lord of peace, inspire every Christian breast, with so Divine a flame. May a blessed concord, that beautiful emblem of heaven's glory, begin and flourish amongst us here, and remain undisturbed by disagreement, till it is compleated in an eternal unity hereafter. *Amen.*

F I N I S.



any and those in various parts of the Kingdom
intending the harmony of publick Bodies and
the Society: and contribute what we can, to that
which is so much his Royal care to promote, and
bid him not to trouble for and land to effect: and
by complying with this apostolical injunction, make
his Government easy, and happy, and bless him
with all the felicity of the Kingdom, and among his
Subjects is to grant a .
And may the God of all grace, and Lord of peace,
inspire every Christian heart, with so Divine a flame,
May a blessed concord, that beautiful emblem of
heaven's glory, begin and flourish amongst us here,
and remain unshaken by disagreement, till it is
completed in an eternal unity hereafter.

W I L L I A M

